

THE ^{18c.1}
626 a 19
YOUNG CHRISTIAN
INSTRUCTED IN READING
AND IN THE
PRINCIPLES OF RELIGION.

Compiled for the Use of the SUNDAY
SCHOOLS in CARLISLE.

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ARCHDEACON of CARLISLE.

CARLISLE.

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M,DCC,XC.




Direc

- I. **L**
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III. L
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*Directions for the MASTERS and
MISTRESSES.*

- I. **L**ET the child pronounce every syllable articulately: that is, clearly, distinctly, and fully. For this purpose let him open his mouth freely. p. 99.
- II. Let his voice be soft and gentle, not loud or boisterous.
- III. Let him read slowly and deliberately, carefully observing every stop, and every emphatical word.
- IV. Let him relieve his voice at every stop; at the same time support his voice steadily and firmly, and pronounce the concluding words of the period with force and vivacity.
- V. Let him begin gently, slide over every insignificant particle: such as *and*, *but*, *if*, *or*, *as*, *so*, &c. and reserve the stress of his voice for words of more importance.
- VI. Let the tone of his voice in reading be the same as it is in speaking. Let him not change the natural and easy sound, with which he speaks in conversation, for that formal and unnatural tone, which some people assume in reading.
- VII. Let each lesson be read over and over, till the child be perfect in it, and able to read a line in a breath.

THE ALPHABET.

a	A	a	e	i	o	u
b	B	ac	ec	ic	oc	uc
c	C	ad	ed	id	od	ud
d	D	af	ef	if	of	uf
e	E	ag	eg	ig	og	ug
f	F	ah	eh		oh	
g	G	ak	ek	ik	ok	uk
h	H	al	el	il	ol	ul
i	I	am	em	im	om	um
j	J	an	en	in	on	un
k	K	ap	ep	ip	op	up
l	L	ar	er	ir	or	ur
m	M	as	es	is	os	us
n	N	at	et	it	ot	ut
o	O	au	eu		ou	
p	P	aw	ew		ow	
q	Q	ax	ex	ix	ox	ux
r	R	ay	ey		oy	
s	S	az	ez	iz	oz	uz
t	T	a	e	i	o	u
u	U	ab	eb	ib	ob	ub
v	V	ba	be	bi	bo	bu
w	W	ca	ce	ci	co	cu
x	X	da	de	di	do	du
y	Y	fa	fe	fi	fo	fu
z	Z					fy

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Of Mon

THE child must pronounce the following words clearly and distinctly; but no more than one word with the same breath. Let there be an interval of silence between every line; and by no means carry on a humming sound, or a drawling tone, from one word to another. p. 12.

Of Monosyllables, or Words of one Syllable.

LESSON I.

A dog. p. 14

A hog.

A cat.

A rat.

A hen.

A pen.

A pot.

A fot.

A pig.

A fig.

A 3

LES.

LESSON II.

An ox.	p 16	A nut.	p. 15.
A fox.		A hut.	
p. 15. A man.		A mat.	
A fan.		A hat.	
A fop.		A spy.	
A top.		A fly.	
A bar.	p 17.	A page.	
A car.		A cage.	
A net.		A tile.	
A pet.		A mile.	
A nod.		A gale.	p. 19.
A rod.		A vale.	
A boy.		A cane.	
A toy.		A lane.	
A bag.		A home.	
A nag.		A dome.	
A bun.		A cave.	
A gun.		A wave.	
A cap.	p. 18.	A shop.	
A map.		A drop.	

LESSON III.

<i>p. 18.</i> A fork.	A port.
A cork.	A fort.
A whip.	A cord.
A ship.	A lord.
A cock.	<i>p. 20.</i> A hair.
A clock.	A pair.
A lark.	A cause.
A spark.	A pause.
A ring.	A book.
A king.	A cook.
<i>19.</i> A crown.	A voice.
A gown.	A choice.
A nurse.	A house.
A purse.	A mouse.
A knight.	A green.
A fight.	A queen.
A patch.	
A match.	

Words

pp. 22. Words of two Syllables, accented on the first Syllable.

LESSON IV.

pp. 23. Sum - mer.

Win - ter.

Sil - ver.

Din - ner.

Sup - per.

Let - ter.

Lin - net.

Par - rot.

Sif - ter.

Vir - gin.

Gar - den.

pp. 24. Wa - ter.

Mo - ment.

Li - on.

Tu - lip.

LES.

Mu -

Pa -

Ro -

O -

Po -

Spi -

La -

Ta -

Cam

Vif -

Hab -

Lim -

Met -

Shad

Lin -

Mei -

LESSON V.

Mu - fic.

Pa - per.

Ro - ver.

O - men.

Po - et.

Spi - der.

La - dy.

Ta - ble.

Cam - el.

Vif - it.

Hab - it.

Lim - it.

Met - al.

Shad - ow.

Lin - en.

Mel - on.

Cor - al.

Plan - et.

Wid - ow.

Top - ic.

Daugh - ter. *p. 26.*

Feath - er.

Grand - eur.

Schol - ar.

Pleas - ure.

Neigh - bour.

Scif - fors.

Mis - chief.

Shep - herd.

Laugh - ter.

Guin - ea.

Scep - tre.

Words

*Words of two Syllables, accented on the
latter Syllable.*

LESSON VI.

29. Ac - count.
Ap - plaufe.
Con - ceit.
De - gree.
De - light.
De - fence.
De - fpair.
Ef - teem.
E - vent.
Neg - lect.
Re - ceipt.
Re - mark.

A - dieu. *12.2*
Bu - reau.
Ca - nal.
Cha - grin.
Co - quet.
Fa - tigue.
Ga - zette.
Gri - mace.
Ha - rangue.
Ma - chine.
Ro - mance.
Truf - tee.

Short sentences, to be pronounced clearly and distinctly, with a full stop, and an interval of perfect silence, between them.

LESSON VII.

A black dog.

A white cat.

A red cow.

A bay horse.

An old hen.

A young chick.

A tall tree.

A green leaf.

A clear sky.

A fine day.

A good girl.

A new book.

pp. 31. An old song.

A bad pen.

A long stick.

A ripe grape.

pp. 30.

LES-

Short

LESSON VIII.

p. 31. *A* four plumb.*A* hard pear.*A* full purse.*A* dear friend.*A* good boy.*A* young lord.*A* wise prince.*A* gilt coach.p. 32. *A* little town.*A* country church.*A* ruined abbey.*A* stately tower.*An* old castle.*A* rural seat.*A* splendid palace.*A* royal park.*A* flowry lawn.*A* large orchard.*A* fine garden.

p. 33.

A woody country.*A* gloomy forest.*An* aged oak.*A* nodding beach.*A* shady grove.*A* ragged rock.*A* high mountain.*A* rapid river.*A* crystal lake.*A* fertile vale.p. 34. *An* early spring.*A* hot summer.*A* mild winter.*A* flying cloud.*A* gentle gale.*A* whistling wind.*A* gloomy sky.*A* heavy shower.*A* dreadful storm.Short S.
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Short

*Short Sentences, to be pronounced clearly,
distinctly, and fully, as before directed.*

LESSON IX.

Rise early.

Say your prayers.

Make yourself clean.

Honour your parents.

Love your friends.

Oblige every one.

Speak the truth.

Cheat no body.

Never be rude.

Never be idle.

Mind your book.

Strive to excel.

Do not read too fast.

Do not read in a hurry.

Do not speak violently.

Do not assume a rough tone.

Do not strain your voice.

B

Let

p. 49 *Let the voice be supported, and the last Words
words be pronounced briskly.*

LESSON X.

28. Do not confine your breath.

Do not stop abruptly,

Avoid a mournful tone.

Avoid a whining cadence.

Avoid affectation.

p. 49. Begin gently.

Speak openly.

Speak freely.

Speak clearly.

Speak fully.

Pronounce every syllable.

Go on smoothly.

Support your voice firmly.

Mind every stop.

Pause gently.

Relieve your voice at the points.

Let your tone be natural.

End with vivacity.

Words

be last Words of three Syllables, accented on
the first Syllable.

LESSON XI.

Al - der ^{p. 38.} - man.	Har - mo - ny. ^{p. 39.}
Al - ma - nac.	Hap - pi - nefs.
An - i - mal.	In - no - cence.
Bar - o - net.	Or - na - ment.
But - ter - fly.	Night - in - gale.
Char - ac - ter.	Par - a - dise.
Com - pli - ment.	Pi - e - ty.
El - e - gance.	Riv - u - let.
Faith - ful - nefs.	Sol - i - tude.
Grat - i - tude.	Straw - ber - ry.
Mad - ri - gal.	Syc - o - phant.
Ve - he - mence.	Wil - der - nefs.

points.

B 2

Accented

Words

*Accented on the se-
cond Syllable.*

*Accented on the last
Syllable.*

Words

LESSON XII.

fr. 30 Ac - quaint - ance.
A - gree - ment.
A - part - ment,
Con - jec - ture.
De - co - rum.
Em - ploy - ment.
Ho - ri - zon.
I - de - a.
In - chant - ment.
In - dul - gence.
Pre - cep - tor.
Spec - ta - tor.
Tri - bu - nal.
Vice - ge - rent.

fr. 31 Ac - qui - esce.
Ap - pre - hend.
Car - a - van.
Cav - al - cade.
Cor - res - pond.
En - ter - tain.
In - tro - duce.
Mag - a - zine.
Mas - quer - ade.
Pal - i - sade.
Vi - o - lin.
Vol - un - teer.

O - co
Speci
Mu - fi
An - c
Suf - p
Gra -
Man -
Par - ti
Pa - tie
Op - ti
Cap - t
Lei - fu

In lei
f zhu.

Words

pp. 22

the last
e.
Words, in which ce, ci, fi, ti, have
nearly the sound of sh.

LESSON XIII.

esce.	O - ce - an, or o - cean.
hend.	Speci - al.
an.	Mu-fici-an, pronounced mu-zish-an.
cade.	An - cient.
pond.	Suf - pici - on
tain.	Gra - cious.
duce.	Man - sion.
zine.	Par - tial.
r - ade	Pa - tient.
ade.	Op - tion.
n.	Cap - tious.
- teer.	Lei - sure.

In *leisure*, *su* has nearly the sound
of *zhu*.

Words

B 3

MORAL

MORAL PRECEPTS.

LESSON XIV.

18. 5². Pay your devotions to your Creator.
Do not spend your time in trifling.
Apply yourself to your book.
Obey your parents in all things.
Be guilty of no mean action.
Be always good humoured.
Disdain to tell a lie.
Speak evil of no man.
Never be too positive.
Be modest in your assertions.
Govern your passions.
Never use your Maker's name in sport.

MORAL

PTS. MORAL PRECEPTS.

LESSON XV.

eator. You pray for your daily bread. *p. 53.*
ing. Your heavenly parent supplies your
wants.
s. Be thankful to him for his bounty.
Be temperate and sober.
Let no plenty lead you into excess.
Never pamper your appetite.
Encourage no fastidious humours.
Waste not what Heaven provides.
All wastefulness is sin.
" Gather up every fragment.
n sports " Let nothing be lost."
These were the injunctions of our Sa-
viour.

RAL

Of

Of the DEITY.

LESSON XVI.

Ps. 54.

God is love.
He is thy preserver.
He is thy father.
He is thy friend.
He is infinitely amiable.
We see his wisdom.
We hear his power.
We feel his mercy.
We taste his bounty.
We are his children.
Hallowed be his name.

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OF

Of the DEITY.

LESSON XVII.

God made all things.

p. 55.

He is the fountain of life.

He preserves every creature.

He encircles the universe in his arms.

He is present in every region of nature.

He sees all our actions.

He knows our private thoughts.

He is the father of mercies.

He is the helper of the friendless.

His laws are wise and good.

His word is truth.

His works are infinite.

Of

Of

ps. 56.

Of the DEITY.

*In the beautiful and sublime language of
Scripture.*

LESSON XVIII.

ib. The Lord Omnipotent reigneth.
His greatness is unsearchable.
He fills Heaven and Earth.
He only hath immortality.
He is cloathed with Majesty and ho-
nour.
His judgments are a great deep.
The earth is full of his goodness.
His tender mercies are over all his
works.
His eyes are in every place.
All things are naked and open to his
view.
In his presence is fulness of joy.
Holy and reverend is his name.

Of

On CHRISTIANITY.

LESSON XIX.

ur religion is a noble system. *p. 57.*
 he author was a divine person.
 eproved his omnipotence by miracles.
 e shewed his omniscience by prophe-
 cies.
 is discourses were the dictates of wis-
 dom.
 e goodness flowed from his lips.
 e taught the purest morality.
 e left us a perfect pattern.
 e gave us a just notion of God.
 e shewed us the way of life.
 e brought immortality to light.
 e opened the kingdom of Heaven to
 all believers,

Of

Of a COMMA.

p. 64. **I**N the following lessons, let the reader make a short pause at a comma, but let it be done with an easy and gentle inflection.

Above all, let him take care not to break the sentence into separate and independent parts, by dropping his voice in the middle.

Let the whole be pronounced with equal spirit and vivacity.



Sentences divided by a COMMA.

LESSON XX.

p. 65. No art can be attained, but by diligence.

If you would be free from sin, avoid temptation.

Loose conversation operates on the soul, as poison does on the body.

Do to others, as you would have others do to you. *ib*

Be more ready to forgive, than to return an injury.

If you would be revenged on your enemies, let your life be blameless.

He must be utterly abandoned, who disregards the good opinion of the world.

Religion does not require a gloomy, but a cheerful aspect.

Your countenance will be agreeable, in proportion to the goodness of your heart.

Never give pain to any man, without a prospect of doing good. *32*

sentences divided by two or three

COMMAS.

LESSON XXI.

As you value the approbation of heaven, or the esteem of the world, cultivate the love of virtue.

C

Be *pp 66*

p. 66

Be armed with courage against thyself, against thy passions, and against flatterers.

Riches, honours, pleasures, steal away the heart from religion.

Forget not, that the brightest part of thy life is nothing but a flower which is almost as soon withered, and blown.

Prepare for thyself, by the purity of thy manners, and thy love of virtue, place in the happy seats of peace.

¶¶¶¶¶

Of a SEMICOLON.

p. 70

LET the reader stop a little longer at this point, than at a comma, and relieve his voice; but, at the same time, keep it steadily supported.

Sentence

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Sentences divided by a SEMICOLON. p. 70

LESSON XXII.

Perform your duty faithfully; for this will procure you the blessing of Heaven.

Make a proper use of your time; for the loss of it can never be retrieved.

Enjoy pleasure; but enjoy it with moderation. p. 71.

Use no indecent language; for indecency is want of sense.

Sport not with pain and distress; nor use the meanest insect with wanton cruelty.

Be not proud; for pride is odious to God and man.

Never repine at your fortune; for this is the sign of an unthankful mind. p.

Envy not the appearance of happiness in any man; for you know not his secret griefs.

17.71. Murmur not at the afflictions you suffer; for afflictions may be blessings in disguise.



Of a COLON.

17.72. **T**HIS point requires a pause, something longer than a semicolon; but not so complete a one as a period. Pronounce the words immediately before it steadily and firmly; and, as it were, *suspend* your voice for a moment, in such a manner, as to give the reader a proper intimation, that the sentence is not completed.

Sentences divided by a COLON.

LESSON XXIII.

16 Apply thyself to learning: it will redound much to thy honour.

Read

Read the scriptures: they are the dictates of divine wisdom. *pr. 74.*

Fear God: he is thy Creator and Preserver.

Keep close to thy business: it will keep thee from wickedness, poverty, and shame. *p*

Harbour no malice in thy heart: it will be a viper in thy bosom.

Do not despise human life: it is the gift of God.

Do not insult a poor man: his misery entitles him to pity.

All mankind want assistance: all therefore ought to assist.

Cherish a spirit of benevolence: it is a god-like virtue.

A tear is sometimes the indication of a noble mind: Jesus wept.

Of a PERIOD.

p. 75

Here let the reader make a full stop, and take his breath with ease and freedom.

LESSON XXIV.

p. 76.

Truth is the basis of every virtue. It is the voice of reason. Let its precepts be religiously obeyed. Never transgress its limits. Every deviation from truth is criminal. Abhor a falsehood. Let your words be ingenuous. Sincerity possesses the most powerful charm. It acquires the veneration of mankind. Its path is security and peace. It is acceptable to the deity.—Blessed are the pure in the heart.

THE

THE
TEN COMMANDMENTS.

WHICH God above three thousand years ago, delivered to Moses upon Mount Sinai, the people Israel standing round about the mountain, and the mountain quaking and burning with fire, and a thick cloud resting upon the mountain, and the voice of a trumpet being heard exceeding loud, so that all the people, that was in the camp trembled.—
Exod. xix. 16.

I.

Thou shalt have none other gods but

II.

II.

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the waters under the earth: thou shalt not bow down to them, nor worship them: for I, the Lord thy God, am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands of them that love me and keep my commandments.

III.

Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

IV.

Remember that thou keep holy the Sabbath-day: six days shalt thou labour

bound

our, and do all that thou hast to do ;
 but the seventh day is the sabbath of
 the Lord thy God ; in it thou shalt do
 no manner of work, thou, and thy son,
 and thy daughter, thy man servant
 and thy maid servant, thy cattle, and
 the stranger that is within thy gates :
 for in six days the Lord made Heaven
 and earth, the sea, and all that in them
 are, and rested the seventh day ; where-
 fore the Lord blessed the seventh day
 and hallowed it.

V.

Honour thy father and thy mother ;
 that thy days may be long in the
 land which the Lord thy God giveth
 thee.

VI.

Thou shalt do no murder.

VII.

VII.

Thou shalt not commit adultery.

VIII.

Thou shalt not steal.

IX.

Thou shalt not bear false witness
against thy neighbour.

X.

Thou shalt not covet thy neighbour's
house, thou shalt not covet thy neighbour's
wife, nor his servant, nor his maid,
nor his ox, nor his ass, nor any thing
that is his.

A

Short History of our blessed SAVIOUR
JESUS CHRIST.

SEVENTEEN hundred and ninety
 years ago, Jesus Christ was born
 into the world at Bethlehem, a city of
 Judea. His birth was attended with
 several wonderful circumstances: his
 mother was a pure virgin: an angel ap-
 pearing to a company of shepherds de-
 clared to them that on that day was born
 Saviour who was Christ the Lord: an
 extraordinary star was seen by certain
 wise men in the East, which guided
 them to the place where he was laid.
 He lived with his parents as a private
 person until he was thirty years of age:
 at which time he shewed himself to his
 countrymen the Jews, and declared
 himself to be that extraordinary person
 whom the prophets spake, and whom
 they

they had been long expecting ; that he was sent amongst them by God ; that he was the person appointed to judge the quick and the dead at the end of the world ; that all mankind shall come forth again after their death, they that have done good unto the resurrection of life, they that have done evil unto the resurrection of damnation ; that there will be no respect of persons ; that men will be rewarded and punished in different degrees, every one according to the deeds done in the flesh.

He proved that God was with him, that what he said was true, and would actually come to pass, and that he was really the person he declared himself to be, by working various astonishing miracles, by healing all manner of diseases with a word, by making the deaf to hear, the dumb to speak, the lame to walk, by restoring sight to persons born blind, by walking on the sea, by quieting a storm, by feeding five thou-

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and with a few loaves and fishes, and on three occasions by raising dead people to life again. Wherever he went great multitudes gathered about him, and many became his disciples, amongst whom he chose twelve who were to be his chief ministers, and whom he called apostles. He taught the people everywhere that they should follow after substantial holiness of heart and conversation, as that which alone could bring them to Heaven: he himself also affording, in his own behaviour, a perfect pattern of purity, innocence, devotion, charity, patience, resignation, humility, of entire obedience to the will of God, and of never-ceasing endeavours to do good.

After having thus publicly preached and taught for the space of three years, he was seized by the rulers of the Jews, and carried before Pontius Pilate the Roman Governor as a malefactor. Pontius Pilate at the desire of the

D

the

the Jews sentenced him to death ; according to which sentence he was crucified : and after he was dead his body was taken down from the cross by Joseph of Arimathea, and laid in a new sepulchre. On the third day, that is the next day but one after his death, and upon the day answering to our Sunday, he rose again from the dead, was seen by and conversed with many of his disciples ; his body was touched, handled and examined by some of them, to shew that he was not a spirit which they saw. This continued for the space of forty days after his resurrection ; at the end of which, he was, in the presence of his Apostles, lifted up to Heaven, where he sits for ever at the right hand of God in power and glory.

After his ascension his Apostles went forth into all countries, teaching and preaching every where, that, by believing in him, that is, by believing that

death; and that he was sent from God; and by keeping his word, that is, by leading innocent, honest, and virtuous lives, and by cultivating pious, humane and amiable dispositions, men should save their souls, when Christ cometh again to judge the world.

Some who attended upon our Saviour wrote an account of what they had seen him do and heard him speak: others recorded what they had heard related by those who were eye witnesses of the fact, and had been present at his discourses. These accounts compose our Gospels. The Apostles wrote letters of comfort and instruction to the churches or assemblies of Christians which they had converted, or which were formed, in different parts of the country. These letters are the Epistles of the New Testament.

*The Prayer which our Lord Jesus Christ
taught his Disciples, commonly called
the Lord's Prayer.*

OUR Father which art in Heaven
hallowed be thy name. Thy
kingdom come. Thy will be done
earth as it is in Heaven. Give us this
day our daily bread. And forgive us
our trespasses, as we forgive them that
trespass against us. And lead us not
into temptation; but deliver us from
evil. *Amen.*

Parable

Parable of the ungrateful Servant.

Matt. XVIII. 23—35.

THE kingdom of Heaven is likened unto a certain King which would ke an account of his servants.

And when he had begun to reckon, he was brought unto him which owed him ten thousand talents.

But forasmuch as he had not to pay, his lord commanded him to be sold and his wife and children, and all that he had, and payment to be made.

The servant therefore fell down, and worshiped him, saying, Lord, have patience with me, and I will pay thee.

Then the Lord of that servant was

D 3

moved

moved with compassion, and loosed him
and forgave him the debt.

But the same servant went out, and
found one of his fellow-servants, which
owed him a hundred pence : and he
laid hands on him, and took him by the
throat, saying, pay me that thou owest.

And his fellow-servant fell down at
his feet, and besought him, saying, have
patience with me, and I will pay thee
all.

And he would not : but went and
cast him into prison, till he should pay
the debt.

So when his fellow servants saw what
was done, they were very sorry, and
came and told unto their Lord all that
was done.

Then his Lord, after that he had
called him, saith unto him, O thou
wicked servant, I forgave thee all that
debt because thou desiredst me.

Shouldst

Shouldst not thou also have had
compassion on thy fellow-servant, even
as I had pity on thee?

And his Lord was wroth, and deli-
vered him to the tormentors, till he
should pay all that was due to him.

So likewise shall my heavenly father
do also unto you, if ye from your
hearts forgive not every one his bro-
ther their trespasses.

Parable of the good Samaritan.

Luke X. 25—37.

And behold, a certain lawyer stood
up and tempted him, saying, master,
what shall I do to inherit eternal life?

He said unto him, what is written in
the law? how readest thou?

And he answering, said, thou shalt
love the Lord thy God with all thy
heart, and with all thy soul, and with
all

all thy strength, and with all thy mind,
and thy neighbour as thyself.

And he said unto him, thou hast answered right: this do and thou shalt live.

But he willing to justify himself, said unto Jesus, and who is my neighbour?

And Jesus answering, said, a certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side.

And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him.

And

thy mind, And went to him, and bound up his
ounds, pouring in oil and wine, and
u hast an him on his own beast, and brought
thou shal m to an inn, and took care of him.

And on the morrow when he de-
rted, he took two-pence and gave
em to the host, and said unto him,
ke care of him : and whatsoever thou
endest more, when I come again, I
ill repay thee.

Which now of these three, thinkest
ou, was neighbour unto him that fell
mong the theives ?

And he said, he that shewed mercy
a him. Then said Jesus unto him, go
ou and do likewise.

Parable of the Prodigal Son.

Luke XV. 10—32.

Likewise I say unto you, there is joy
the presence of the angels of God
er one sinner that repenteth.

And

And he said, a certain man had two sons.

And the younger of them said to his father, father, give me the portion of goods that falleth to me: and he divided unto them his living.

And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

And when he had spent all, there arose a mighty famine in the land; and he began to be in want.

And he went and joined himself to a citizen of that country; and he sent him into the fields to feed swine.

And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

And when he came to himself, he said, how many hired servants of my father have bread enough, and to spare, and I perish with hunger!

I will

I will arise and go to my father, and
 I will say unto him, father, I have sinned
 against Heaven and before thee :

And am no more worthy to be called
 thy son ; make me as one of thy hired
 servants.

And he arose, and came to his fa-
 ther. But when he was yet a great
 way off, his father saw him and had
 compassion, and went and fell on his neck,
 and kissed him.

And the son said, father, I have sin-
 ned against Heaven, and in thy sight,
 and am no more worthy to be called
 thy son.

But the father said to his servants,
 Bring forth the best robe, and put it
 on him, and put a ring on his hand,
 and shoes on his feet.

And bring here the fatted calf, and
 kill it, and let us be merry.

For this my son was dead, and is
 alive

I will

alive again : he was lost and is found.
And they began to be merry.

Now his older brother was in the field, and when he came and drew near to the house, he heard music and dancing.

And called one of the servants, and asked what these things meant.

And he said unto him, thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe and sound.

And he was angry, and would not go in ; therefore came his father out and intreated him.

And he answering, said to his father, lo, these many years do I serve thee, neither transgressed I at any time thy commandment, and yet thou never gavest me a kid, that I might be merry with my friends.

But as soon as this thy son was come,
who had devoured thy living with har-
lots, thou hast killed for him the fatted
calf.

And he said unto him, son, thou art
ever with me, and all that I have is
thine.

It was meet that we should make
merry and be glad; for this thy bro-
ther was dead, and is alive again; he
was lost and is found.

Parable of the rich Man and his Goods.

Luke XII. 16—21.

And he spake a parable unto them,
saying, the ground of a certain rich
man brought forth plentifully:

And he thought within himself, say-
ing, what shall I do, because I have no
room to bestow my fruits.

And he said, this will I do: I will
pull down my barns, and build great-

E er;

er; and there will I bestow all my fruits and my goods.

And I will say to my soul, soul, thou hast much goods laid up for many years: take thine ease, eat, drink, and be merry.

But God said unto him, thou fool, this night thy soul shall be required of thee: then, whose shall those things be which thou hast provided?

So is he that layeth up treasure for himself, and is not rich towards God.

Parable of the Pharisee and Publican.

Luke XVIII. 10—14.

Two men went up into the temple to pray; the one a Pharisee, and the other a Publican:

The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men are, extortion-

ers,

ers, unjust Publican.

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ers, unjust adulterers, or even as this Publican.

I fast twice in the week, I give tithes of all that I possess.

And the Publican standing afar off, would not lift up so much as his eyes unto Heaven, but smote upon his breast, saying, God be merciful to me a sinner.

I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Story of the poor Widow.

Mark XII. 41—44.

And Jesus sat over against the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in much.

E 2

And

And there came a certain poor widow, and she threw in two mites, which make a farthing.

And he called unto him his disciples, and saith unto them, verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury.

For all they did cast in of their abundance : but she of her want did cast in all that she had, even all her living.

Matt. XXV. 31—46.

When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory :

And before him shall be gathered all nations ; and he shall separate them one from another, as a shepherd divideth his sheep from the goats.

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And he shall set the sheep on his right hand but the goats on the left.

Then the King shall say unto them on his right hand, come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world.

For I was an hungred, and ye gave me meat : I was thirsty, and ye gave me drink : I was a stranger and ye took me in.

Naked, and ye cloathed me : I was sick and ye visited me : I was in prison, and ye came unto me.

Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee ? or thirsty, and gave thee drink ?

Whan saw we thee a stranger, and took thee in ? or naked, and cloathed thee ?

Or when saw we the sick, or in prison, and came unto thee?

And the King shall answer and say unto them, verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Then shall he also say unto them on the left hand, depart from me, ye cursed, into everlasting fire prepared for the devil and his angels.

For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

Then shall they also answer him, saying, Lord, when saw we the an hungred, or a thirst, or a stranger, or naked or sick, or in prison, and did not minister unto thee?

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Then shall he answer them, saying,
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 did it not to one of the least of these,
 ye did it not unto me.

And these shall go away into ever-
 last punishment: but the righteous
 into eternal life.

John V. 25—30.

Verily, verily, I say unto you, the
 hour is coming, and now is, when the
 dead shall hear the voice of the son of
 God: and they that hear shall live.

For as the father hath life in him-
 self, so hath he given to the son to
 have life in himself.

And hath given him authority to ex-
 ecute judgment also, because he is the
 son of man.

Marvel not at this: for the hour is
 coming in the which all that are in the
 graves shall hear his voice.

And

And shall come forth: they that have done good, unto the resurrection of life: and they that have done evil unto the resurrection of damnation.

Rom. II. 6—11.

God will render to every man according to his deeds:

To them who by patient continuance in well-doing seek for glory, and honour and immortality, eternal life;

But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath.

Tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile.

But glory, honour and peace to every man that worketh good, to the Jew first, and also to the Gentile.

For there is no respect of persons with God.

Gal.

Gal. V. 19—24.

Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness,

Idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies,

Envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they who do such things shall not inherit the kingdom of God.

But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

Meekness, temperance : against such there is no law.

And they that are Christ's have crucified the flesh with the affections and lusts.

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Now the words of the Lord are
Moses and the children of Israel
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STATED;

Designed for those in the lower Stations of Life.

The following little tract, after having been often and carefully read over, may be turned into an *exercise* for children, by making them prove the thing asserted in the upper part of the page, by the text of Scripture referred to underneath. For example, it is asserted in the first

first page, "that God sees you every where, tho' you cannot see him," and this sentence is marked with the letter (f) which letter at the bottom points to the text. Psalm CXXXIX. 7. "Whither shall I go from thy spirit, or whither shall I flee from thy presence?" therefore let the question and answer be framed as follows.

Question. How do you prove that God sees you every where.

Answer. From Psalm CXXXIX. "Whither shall I go from thy spirit or whither shall I flee from thy presence?"

And in like manner with the rest by a little at a time.



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glorious; fills Heaven

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THE (b) God

T H E

Most important Truths, &c.

DOCTRINES, or TRUTHS to be believed.

YOU are to believe, that there is a God infinitely great and glorious; (a)—that he is a spirit, who fills Heaven and Earth; (b)—that he
F created

T E X T S.

1. (a) The Heavens declare the glory of God: and the firmament sheweth his handy work. Psa. xix. 1. Thou, even thou art Lord alone, thou hast made Heaven, the Heaven of heavens with all their host, the earth, and all things, that are therein, the seas, and all that is therein, and thou preservest them all, and the host of Heaven worshippeth thee. Nehem. ix.

(b) God is a spirit. John iv. 24. Can any

created you; (c)—that he preserves you; (d)—that he provides for you daily; (e)—that he sees you every where, tho' you cannot see him; (f)—that he remembers all your behaviour; (g)—and that he is holy and just as well as good. (h)

2. You

T E X T S.

any hide himself in secret places, that I shall not see him? saith the Lord: do not I fill Heaven and earth? saith the Lord. Jer. xxiii. 24.—(c) The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Gen. ii. 7.—(d) Thou preservest man and beast. Ps. xxxvi. 6.—(e) Give us this day our daily bread. Matt. vi. 11.—(f) Whither shall I go from thy spirit, or whither shall I flee from thy presence? Ps. cxxxix. 7. God dwelleth in the light, which no man can approach unto, whom no man hath seen, nor can see. 1 Tim. vi. 16.—(g) A book of remembrance was written before the Lord for them, that feared him, and thought upon his name. Mal. iii. 16.—(h) Just, and true

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2. You are to believe in Jesus Christ; (*i*)—that he is the son of God; (*k*)—that by a generation which none can declare, he is the only begotten son of God: "*Who shall declare his generation?*" Isai. liii. 8; and that by an union, which can neither be explained, nor conceived, he was one with the father, "*the brightness of his glory, and the express image of his person.*" Heb. i. 3.—that he came down from Heaven; (*l*)—that he was made in

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T E X T S.

True are thy ways, thou king of Saints. Who shall not fear thee, O Lord, and gloryfy thy name? for thou only art holy. Rev. xv. 3, 4.

2. (*i*) This is his commandments, that we should believe on the name of his son Jesus Christ. 1 John iii. 23.—(*k*) Simon Peter answered and said, thou art Christ the son of the living God. Matt. xvi. 16.—(*l*) I came down from Heaven, not to do my own will, but the will

the likeness of man ; (*m*)—that he was a teacher sent from God ; (*n*)—that he lived a life of perfect holiness ; (*o*)—that he suffered death on the cross, that he might make an atonement for sin, and reconcile sinners to God ; (*p*)—that Christ now lives in Heaven, pleading for penitent sinners ; (*q*)—that

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T E X T S.

will of him, who sent me. John vi. 38.—(*m*) See Phil. ii. 7.—(*n*) Thou art a teacher come from God. John iii. 2.—(*o*) He did no sin, neither was guile found in his mouth. 1 Pet. ii. 22.—(*p*) We were reconciled to God by the death of his son. Rom. v. 10. He gave himself for us, that he might redeem us from all iniquity. Titus ii. 14.—(*q*) Seeing that we have a great High Priest, who is passed into the Heavens, Jesus the son of God, let us hold fast our profession : for we have not an High Priest, who cannot be touched with the feeling of our infirmities.

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John xiv. 16
give the holy
xi. 13.—(*u*)

all our hope of salvation must be placed in him; (r)—and that he is the author of salvation to all who obey him. (r)

3. You are to believe in the holy spirit; (t)—you are not to grieve him by any sin; (u) you are to believe, that you may be made holy and fit for Hea-

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T E X T S.

38.—mities. Heb. iv. 14, 15. He is able also to save them to the uttermost, who come to God by him, seeing he ever liveth to make intercession for them. Heb. vii. 25.—(r) In hope of eternal life, which God, who cannot lie, promised. Titus i. 2.—(s) He became the author of eternal salvation, unto all them, that obey him. Heb. v. 9.

3. (t) I will pray the father, and he will give you another comforter, that he may abide with you for ever: even the spirit of truth. Joha xiv. 16, 17. Your heavenly father shall give the holy spirit to them, that ask it. Luke xi. 13.—(u) Grieve not the holy spirit of God. Ephes.

ven by his influences on your heart, if you sincerely seek them; (*w*)—that you may not be deceived, consider well the *fruits of the spirit, which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance.* Gal. v. 22. 23. See Ephes. v. 9.

4. You are to believe, that you are an immortal creature, and must be happy or miserable for ever; (*x*)—that you are a sinful creature, exposed to the righteous judgment of God for your

T E X T S.

Ephes. iv. 30.—(*w*) Such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God. 1. Cor. vi. 11. As many, as are led by the spirit of God, are the sons of God. Rom. viii. 14.

4. (*x*) Then shall the dust return to the earth, as it was, and the spirit shall return unto God, who

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your sins; (*y*)—that you must repent,
 be converted, and become sincerely
 holy or you will die in your sins. (*z*)
 5. you are to believe, that God will
 accept all sincere penitents; (*a*)—will
 love you, if you obey him; (*b*)—and
 that

T E X T S.

who gave it. Eccles. xii. 7.—(*y*) Know thou,
 that God will bring thee to judgement. Ecc.
 i. 9.—Every mouth shall be stopped, and all
 the world become guilty before God. Rom.
 ii. 19.—(*z*) Repent ye, and be converted, that
 your sins may be blotted out, when the times of
 refreshing shall come from the presence of the
 Lord. Acts iii. 19. Follow peace with all men,
 and holiness, without which no man shall see the
 Lord. Heb. xii 14.

5. (*a*) Christ came not to call the righteous,
 but sinners to repentance. Luke v. 32.—(*b*) I
 love them, (saith God) that love me. Prov.
 xiii. 17. If a man love me, he will keep my
 commandments, and my father will love him,
 and

that he will be angry with you, if you
discobey him. (c)

6. You are to believe that there is
another state and world after this; that
the soul of man does not die with the
body; (d) that God will raise you a
last; (e)—that there is a day of judg-
ment; (f)—that the good shall go into
Heaven

T E X T S.

and we will come unto him. John xiv. 23.
Obey my voice, and do according to all, which
I command you: so shall ye be my people; and
I will be your God. Jer. xi. 4.—(c) God
angry with the wicked every day. Ps. vii. 11.
6. (d) This mortal must put on immortality
1 Cor. xv. 35.—(e) The trumpet shall sound
and the dead shall be raised. 1 Cor. xv. 52.—
(f) We must all appear before the judgement
seat of Christ, that every one may receive the
things done in the body, according to that he
hath done, whether it be good or bad. 2 Cor.

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Heaven a place of happiness, and the wicked shall go into hell, a place of misery. (*g*)

PRECEPTS *or things to be practised.*

1. *Duties to God.*—You are to worship God in spirit and in truth. (*b*)—You are daily to pray to him in secret for what you want. (*i*)—You are to praise God, and give him thanks for his mercies; (*k*)—such as your health, food,

T E X T S.

v. 10.—(*g*) The wicked shall go away into everlasting punishment; but the righteous into life eternal. Matt. xxv. 46.

1. (*b*) God is a spirit; and they that worship him, must worship him in spirit and in truth. John iv. 24.—(*i*) When thou prayest enter into thy closet; and, when thou hast shut the door, pray to thy father, which is in secret; and thy father, which seeth in secret, shall reward thee openly. Matt. vi. 6.—(*k*) Praising, and

food, raiment and friends; especially the Bible, and divine ordinances.—You are to love him; (*l*)—to fear him; (*m*)—to obey him; (*n*)—to trust in him; (*o*)—to be patient and submissive to his will. (*p*)

2. Duties

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and giving thanks to the Lord, because he is good, for his mercy endureth for ever. Ezra iii. 11.—(*l*) Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. Matt. xxii. 37.—(*m*) Thou shalt fear the Lord thy God. Dent. vi. 13. The fear of the Lord is the beginning of wisdom. Prov. ix. 10.—(*n*) Thou shalt diligently hearken to the voice of the Lord thy God, and do that, which is right in his sight, and keep all his statutes. Exod. xv. 26. Christ will be revealed from Heaven, to take vengeance on them, who obey not the gospel. 2 Thess. i. 8.—(*o*) Trust in the Lord with all thine heart: in all thy ways acknowledge him. Prov. iii. 5.—(*p*) Thy will

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2. *Duties to Christ*—You are to exercise faith in him, (*q*)—as the saviour of the world, the great Mediator, (*r*)—“*the King of Kings, and Lord of Lords*, Rev. xvii. 14. *to whom all power is given in heaven, and in earth.*” Matt. xxviii. 18. You are to reverence him, (*s*)—to trust in him, (*t*)—and rejoice in him as your atoning sacrifice, (*u*)—to obey him, (*w*)—and to imitate his
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T E X T S.

will be done. Matt. vi. 10. In patience possess your souls. Luke xxi. 10.

2. (*q*) I live by the faith of the son of God. Gal. ii. 20.—(*r*) There is one God, and one Mediator between God and men. 1 Tim. ii. 5. God sent his son to bless us. Acts iii. 26.—

(*s*) The love of Christ constraineth us. 2 Cor.

14.—(*t*) Blessed are they, that put their trust in him. Ps. ii. 12.—(*u*) We joy in God through our Lord Jesus Christ, by whom we have now received the atonement. Rom. v. 11.—(*w*) He

the author of eternal salvation to all them,
that

examples, (x) "*The same mind shall be in you, which was in Christ Jesus*"

3. *Duties to men.*—You are to speak truth

T E X T S.

that obey him. Heb. v. 9.—(x) He left us an example that we should follow his steps. 1 Pet. ii. 21. This example of Christ should be imitated, especially in the following particulars: his early piety. Luke ii. 46. His obedience to his parents. Luke ii. 51.—His unwearied zeal to do good. Acts x. 38.—His humility and lowliness of mind. Matt. xi. 29.—His contentment in a low condition. Luke ix. 58. and his eminent self-denial—He submitted to the mean occupation of a carpenter, to provide for himself, and the family, to which he was related. Mark vi. 3.—His frequent and serious performance of the duty of private prayer. Mark i. 35. Luke vi. 12. and of thanksgiving. Matt. xi. 25. John xi. 41. His patience under sufferings and reproaches. 1 Pet. ii. 23. and his readiness to forgive injuries. Luke xxiii. 34.—His laying to heart the sin as well as the sufferings of others. Mark. iii. 5.—His zeal for the public worship of God, and a

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 proper business; (b)—doing justice; (c)
 —and shewing mercy; (d)—to be ho-
 nest, (e)—friendly and kind to all; (f)
 —you are to obey your rulers; (g)—
 G parents;

T E X T S.

endance on it. John ii. 17.—His chearful sub-
 mission to his heavenly father's will. Matt. xxvi.
 9.—His love and practice of holiness, and obe-
 dience both in heart, and life. Luke iv. 34.
 3. (a) Putting away lying, speak every man
 truth with his neighbour. Ephes. iv. 25.—
 (b) Let him labour, working with his own
 hands. 1 Cor. iv. 12.—Working with his own
 hands the thing that is good. Ephes. iv. 28.
 six days shall ye labour. Exod. xx. 9.—
 (c) Render to all their due. Rom. xiii. 7.—
 (d) Shew mercy with chearfulness. Rom. xii. 8.
 (e) Ye should do that, which is honest 2 Cor.
 iii. 7. (f) Be kind to one another, tender-
 hearted. Ephes. iv. 32 —(g) Honour the
 king. 1 Pet. ii. 17. Obey them that have
 the rule over you, and submit yourselves. Heb.
 xiii.

parents; (*h*)—masters; (*i*)—and other superiors, in all their lawful commands

4. *Duties to your families.*—You are to provide and lay up for your families; (*k*)—to take care of your children's bodies, to render them healthy, and breed them up so, as to support themselves—and have a regard to their

T E X T S.

xiii. 17.—(*h*) Honour thy father, and thy mother. Exod. xx. 12. Ye shall fear every man his mother, and his father. Liv. xix. 3. My son, hear the instructions of thy father, and forsake not the law of thy mother. Prov. i. 8. Solomon rose up to meet his mother and bowed himself unto her, and set her on his right hand. 1 Kings ii. 19. Jesus was subject to his parents. Luke ii. 5.—(*i*) Servants obey in all things your masters. Ephes. vi. 5.

4. (*k*) If any provide not for his own, and especially for his own house, he hath denied the faith, and is worse than an infidel. 1 Tim. vi. 8.

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5. *Duties to your*
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their souls ; (*l*)—to pray for them and with them daily, (*m*)—and to have them taught to read and pray, and to be instructed in religious principles. (*n*)—You are moreover to reprove every thing sinful and unbecoming (*o*) in them.

5. *Duties to yourselves.*—Set a constant guard on your passions ; especially

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(*l*) Bring them up in the nurture, and admonition of the Lord. Ephes. vi. 4.—(*m*) O Lord, give unto Solomon, my son, a perfect heart to keep thy commandments. 1 Chron. xxix. 19. (*n*) These things shall be in thine heart, and thou shalt teach them diligently unto thy children. Deut. iv. 6, 7.—(*o*) Chasten thy son while there is hope ; but (as some translate it) be not transported or in a passion to cause him to die. Prov. xix 18. But correct him with moderation, justice, and tenderness. Ye fathers provoke not [by improper corrections] your children to wrath. Ephes. vi. 4.

He

ally anger : (*p*)—and avoid all the sinful lusts of the flesh, (*q*) be sober, (*r*)—chaste, (*s*)—and diligent ; (*t*)—bridle your tongues, (*u*)—and strive to grow wiser, and better every day. (*w*).

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SELF.

T E X T S.

5. (*p*) He that is slow to anger is better than the mighty : and he that ruleth the spirit, than he that ruleth a city. Prov xvi. 32.—(*q*) Abstain from fleshly lusts, which war against the soul. 1 Pet. ii. 11.—(*r*) Let us watch and be sober. 1 Thess v. 6.—(*s*) Be discreet, chaste. Titus ii. 5. Whoremongers and adulterers God will judge. Heb. xii. 4.—(*t*) The hand of the diligent maketh rich. Prov. x. 4. The soul of the sluggard desireth, and hath nothing, but the soul of the diligent shall be made fat. Prov. xiii. 4. Be diligent, that ye may be found of him in peace. 2 Pet. iii. 14.—(*u*) If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain. James i. 26.—(*w*) Let us go on unto perfection. Heb. vi. 1.

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SELF-EXAMINATION.

Would you know, whether you believe, and live as a Christian ought to do, ask yourself these questions.

DO I believe in God?

Do I believe, that he is a Being of infinite Power; Wisdom, and Goodness? that he made and preserves every thing? that he is present every where? and knows all the thoughts and intentions of my heart?

Do I believe the holy scriptures to be the word of God; and that they contain all things necessary to salvation?

Do I believe Jesus Christ? that

he suffered death for the sins of mankind? and do I expect salvation thro' his merits?

Do I believe that God will assist me by his holy spirit?

Do I believe in a future state?—the resurrection of the dead?—and a last judgement?

Is my life consistent with my faith?

Doth my belief in the power, and wisdom of God, make me afraid of offending him: and give me patience and resignation in my distresses?

Doth my belief in his goodness excite me to love him: and to be thankful to him for his mercies?—and

Do I feel that my belief of his continual presence is a check upon the baseness of my thoughts, words, and actions?

Do I read the holy scriptures with an intention to improve my heart: and obey the precepts which I find in them?

Do I abstain from swearing, lying, drinking

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drinking, cheating, envy, malice, obscene actions and discourse, and every thing which my own conscience tells me is wrong : and which the word of Gods tells me, is inconsistent with my salvation ?

If I am led into sin do I immediately repent of it, and not suffer it to become habitual.

Do I love my neighbour as myself : that is, am I as ready to do good to him as to receive good from him ?—and do to others, as I might reasonably desire them to do to me ?

Do I endeavour to do my duty faithfully, whatever my station is, whether it be to obey my parents, to serve my master, or to maintain and instruct my family ?

Upon the whole, do I find myself increase in goodness ; that is, do I feel a pleasure in obeying God, and doing my duty ?—knowing that the life of a christian

christian should always be advancing towards perfection ?

Do I pray daily to Almighty God ; and beg, that he will be pleased to assist these endeavours by his holy spirit ; knowing that without his assistance I can do nothing ? and that his assistance is only to be obtained by prayer, and my own earnest endeavours ?

Do I go regularly to church, to pray to God in public, as well as in private : and to hear the holy scriptures read and explained ?—and do I endeavour to remember what I hear, and to live up to it ?

Lastly, does my belief in a future state, and in the resurrection of the dead, raise my thoughts above this mortal life ? and does my belief in a last judgement, make me in earnest careful to prepare myself for it ?



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The CHURCH
CATECHISM.

*To be learned by Heart by every little
Boy and Girl, before they are brought
to be confirmed by the Bishop.*

Q. **W**HAT is your name?

A. N. or M.

Q. Who gave you that name?

A. My Godfathers, and Godmothers in my baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of Heaven.

Q. What did your Godfathers and Godmothers then for you?

A. They did promise and vow three things in my name. First, that I should renounce the devil and all his works,
the

the pomps and vanities of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the articles of the christian faith. And thirdly, that I should keep God's holy will and comandments, and walk in the same all the days of my life.

Q. Dost thou not think that thou art bound to believe and to do as they have promised for thee?

A. Yes verily; and by God's help so I will. And I heartily thank my heavenly father that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Rehearse the articles of thy belief.

I Believe in God, the Father Almighty, maker of heaven and earth. And in Jesus Christ his only son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified

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dead and buried: he descended into hell: The third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy Catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. *Amen.*

Q. What dost thou chiefly learn in these articles of thy belief?

A. First, I learn to believe in God the father, who hath made me and all the world. Secondly, in God the Son, who hath redeemed me and all mankind. Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God.

Q. You say that your Godfathers and Godmothers did promise for you, that you should keep God's commandments; tell me how many there be?

A. Ten.

A. Ten.

Q. Which be they?

A. **T**HE same which God spake in the twentieth chapter of Exodus, saying, I am the Lord thy God who brought thee out of the land of Egypt out of the house of bondage. — *See the commandments in the 31, 32, 33, and 34 pages.*

Q. What dost thou chiefly learn by these commandments?

A. I learn two things: My duty towards God, and my duty towards my neighbour.

Q. What is thy duty towards God?

A. My duty towards God is to believe in him, to fear him, and love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him; to give him thanks; to put my whole trust in him; to call upon him; to honour his holy name, and word, and to serve him truly all the days of my life.

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Q. What is thy duty towards thy neighbour?

A. My duty towards my neighbour is to love him as myself, and to do unto all men as I would they should do unto me. To love, honour, and succour my father and mother. To honour and obey the king, and all that are put into authority under him. To submit myself unto all my governors, teachers, spiritual pastors and masters. To order myself and lowly reverently to all my betters. To hurt nobody by word or deed. To be true and just in all my dealings. To bear no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil speaking, lying and slandering. To keep my body in temperance, soberness and chastity. Not to covet nor desire other mens goods, but to learn and labour truly to get mine own living, and do my duty in that state of life unto which it shall please God to call me.

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Q. My

Q. My good child, know this that thou art not able to do these things of thyself, nor to walk in the commandments of thy God, and to serve him without his special grace, which thou must learn at all times to call for by diligent prayer. Let me hear therefore if thou canst say the Lord's prayer.

A. **O**UR Father which art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. *Amen.*

Q. What desirest thou of God in this prayer?

A. I desire my Lord God our heavenly father, who is the giver of all goodness, to send his grace unto me and to all people, that we may worship him, serve him, and obey him as we ought

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ought to do. And I pray unto God,
 that he will send us all things that be
 needful both for our souls and bodies.
 And that he will be merciful unto us,
 and forgive us our sins; and that it will
 please him to save and defend us, in all
 dangers ghostly and bodily. And that
 he will keep us from all sin and wick-
 edness, and from our ghostly enemy,
 and from everlasting death. And this
 trust he will do of his mercy and
 goodness, through our Lord Jesus
 Christ. And therefore I say, *Amen.*
 to be it.

Q. How many sacraments hath Christ
 ordained in his church?

A. Two only, as generally necessa-
 ry to salvation; that is to say, baptis-
 m, and the supper of the Lord.

A. What meanest thou by this word
 sacrament?

A. I mean an outward and visible
 sign of an inward and spiritual grace,
 given unto us, ordained by Christ

H 2 himself;

himself; as a means whereby we receive the same, and a pledge to assure us thereof.

Q. How many parts are there in a sacrament?

A. Two: the outward visible sign, and the inward and spiritual grace.

Q. What is the outward visible sign, or form of baptism?

A. Water wherein the person is baptized, in the name of the father, and of the son, and of the Holy Ghost.

Q. What is the inward and spiritual grace?

A. A death unto sin, and a new birth unto righteousness: For being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Q. What is required of persons to be baptized?

A. Repentance whereby they forsake sin, and faith, whereby they steadfastly believe the promises of God made to them in that sacrament.

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Q. Why then are infants baptized, when by reason of their tender age they cannot perform them?

A. Because they promise them both by their sureties; which promise when they come to age; themselves are bound to perform.

Q. Why was the sacrament of the Lord's supper ordained?

A. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Q. What is the outward part or sign of the Lord's supper?

A. Bread and wine which the Lord hath commanded to be received.

Q. What is the inward part or thing signified?

A. The body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's supper.

Q. What are the benefits whereof we are made partakers thereby?

A. The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine.

Q. What is required of them who come to the Lord's supper.

A. To examine themselves whether they repent them truly of their former sins; steadfastly purposing to lead a new life, have a lively faith in God's mercy, through Christ; with a thankful remembrance of his death; and to be in charity with all men.

The End of the Catechism.

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*The Sum of Religion, written by Sir
Matthew Hale, Lord Chief Justice
of England.*

HE that fears the Lord of Heaven and earth, walks humbly before him, thankfully lays hold of the message of redemption by Jesus Christ, strives to express his thankfulness by the sincerity of his obedience; is sorry with all his soul when he comes short of his duty; walks watchfully in the denial of himself, and holds no confederacy with any lust, or known sin; if he falls in the least measure, he who is restless till he has made his peace by true repentance; he who is true to his promise, just in his dealings, charitable to the poor, sincere in his devotions; that will not deliberately dishonour God, altho' with the greatest security

security of impunity; he that hath his hope and his conversation in Heaven; he that dares not do an unjust act altho' never so much to his advantage; and all this because he sees him that is invisible, and fears him because he loves him; fears him as well for his goodness as his greatness. Such a man, whatever be his sect or profession, or by whatever religious name he calls himself or be called by others, he hath *the life of religion*, in him, and that life acts in him, and will conform his soul to the image of his Saviour, and go along with him to eternity, notwithstanding his practice or non-practice of many indifferent things.

On the other side, if a man fears not the eternal God, dares commit any sin with presumption, can drink to excess, lye, swear, vainly, or falsely, live loosely, break his promises. Such a man, tho' he practice every ceremony never so curiously,

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curiously, notwithstanding a thousand external conformities, or zealous opposition to them, he wants *the life of religion.*

A Morning Prayer.

O Almighty God, who hath made all things in Heaven and earth, and hast given thy son Jesus Christ to die upon the cross for me and for all mankind, make me truely thankful for thy goodness towards me ; sanctify me by thy holy spirit, and enable me to do all things which thou hast commanded. Glory be to thee for having brought me to the beginning of this day : defend me in it from all sin and danger ; let me not take thy holy name in vain, nor speak any words that may offend thee ; let me not steal, nor cheat, nor any way hurt or grieve my neighbour,

neighbour, but grant that I may do unto all men as I would they should do unto me. [Grant that I may honour my father and mother.] Keep me from lying and evil-speaking, from anger, fretfulness, and stubbornness, from strife and quarreling, from envy, spite and malice, and from all uncharitableness. Make me modest in my behaviour and conversation; cleanse the thoughts of my heart; keep me from pride and sloth and idleness, from gluttony and drunkenness; and grant me all such tempers of mind as will make me happy in life and in death. Bless my friends and relations, [particularly my father and mother, my brothers and sisters] for the sake of Jesus Christ our Lord and Saviour. *Amen.*

A Morning

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*A Morning and Evening Prayer, for a
Child from 4 or 5 to 9 or 10 Years old.*

MERCIFUL God, and father,
who art in Heaven, look down
I beseech thee on an helpless child :
incline mine heart to remember, love
and serve thee; and keep me from
every evil thought, word and deed.
Enable me to do to others, as I would
they should do to me. May I grow in
wisdom, as I grow in stature, and be
in favour with God and man. Make
me dutiful to my parents, loving to all
my relations, obedient to my teachers,
and always in a disposition to hear ad-
vice, and receive instructions. Preserve
me this day (or this night) from every
danger, and grant all my humble pe-
titions for the sake of Jesus Christ my
Saviour, in whom alone I can be ac-
cepted.

Our father, &c.—May the grace, &c.

An



*An Evening Prayer for a Child from
four to eight Years old.*

O Lord God, who knowest all things, thou seest me by night, as well as by day: I pray thee for Christ's sake, forgive me whatsoever I have done amiss this day, and keep me safe all this night while I am asleep. I desire to lie down under thy care, and to abide for ever under thy blessing, for thou art a God of all power and everlasting mercy,

Bless my friends as well as myself; do good to them at all times, and in all places, and help me always to serve them in love.

And when I have done thy will here by thy grace assisting me, and enjoyed thy blessings on earth, then give my soul a place in Heaven to dwell with thee there, and with thy son Jesus Christ.

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Christ: for Heaven and earth, and all things in them, are thine for ever and ever. *Amen.*

Our father, &c.—May the grace, &c.

DIVINE SONGS.

Against Lying.

O 'Tis a lovely thing for youth,
To walk betimes in wisdom's way,
To fear a lye, to speak the truth,
That we may trust to all they say.

But lyars we can never trust, (true,
Tho' they should speak the thing that's
And he that does one fault at first,
And lies to hide it, makes it two.

Have we not known, or heard, or read,
How God abhors deceit and wrong?
How Ananias was struck dead,
Catch'd with a lie upon his tongue?

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So

So did his wife Sapphira die,
When she came in and grew so bold,
As to confirm that wicked lie
That just before her husband told.

The Lord delights in them that speak
The words of truth, but ev'ry liar
Must have his portion in the lake
That burns with brimstone and with fire.

Then let me always watch my lips,
Lest I be struck to death and Hell,
Since God a book of reck'ning keeps
For ev'ry lie that children tell.

Heaven and Hell.

THERE is beyond the sky
Heaven of joy and love,
And holy children when they die,
Go to that world above.

There is adreadful Hell,—
And everlasting pains,

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There sinners must with devils dwell
In darkness, fire and chains.

Can such a wretch as I,
Escape this cursed end?
And may I hope whene'er I die
I shall to Heaven ascend?

Then will I read and pray,
While I have life and breath;
Lest I should be cut off to day,
And sent to eternal death.

WE must all appear before the
judgement seat of Christ, that
every one may receive the things done
in his body, according to that he hath
done, whether it be good or bad. 2.
Cor. v. 10.—The wicked shall go away
into everlasting punishment; but the
righteous into eternal life. Matt. xxv.
46.

*General Directions in order to the leading
a Godly and a Christian Life.*

BEGIN every day with God, and go not out of thy chamber before thou hast performed thy bounden duty of prayer and thanksgiving.

Walk all the day long in the fear of God: Whatever thou art, or whatsoever thou doest, bear this in mind, "That thy maker is present with thee, "and spieth out all thy ways." Exert thy reason to the keeping under thy passions, and vicious inclinations, and bringing them into subjection to the law of God.

Remember, that thy virtue consists in the due government of thy corrupt affections:

This is the trial to which thou art called, and the prize contended for is no less than immortality and eternal life!

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Shun idleness in whatever station of life thou art; and know, that it is the part of a wise man to have always something to do.

Avoid the common, but odious vices of slander and tale-bearing: strive to live in peace with all men, and to cultivate in thyself a meek, courteous, and benevolent disposition of mind.

Speak the truth upon all occasions, without dissimulation; be sincere and upright in all thy conversation; for he is a *Christian indeed, in whom is no guile.*

In all thy concerns with others, be they little or much, let this be the constant rule and measure of all thine actions: *Whatsoever thou wouldest that men should do unto thee, even so do thou unto them.*

In every time of tribulation think upon God, and his gracious promise, "That all things shall work together for good, to them that love and serve him."

If thou art an houlholder, call thy whole family together, at least every evening, to join in their common supplications to him, *in whom they live, and move, and have their being.*

If thou art a child or a servant, endeavour to be always within at the time of family-prayer.

Never lay thyself down to rest before thou hast prayed in private, and recommended thyself to the divine protection.

Always say grace before and after meals.

DIRECTIONS for the LORD'S DAY.

BE sure to spend the Lord's Day, well, as you desire to prosper in the following week.

Make all your Children and Servants go with you to your own parish Church; and suffer them not to wander to other Churches.

Stay

Stay not from Church either part of the day, unless in cases of sickness or great necessity.

Never go a journey or take physick on the Lord's Day, unless in cases of great necessity.

Take care not to come late to Church; be always there, if possible, before divine Service begins.

When you first come into your seat at Church, always fall upon your knees, and use a short prayer: Do the same at going out.

Always kneel in the time of prayer. Do not give way to sleep, or wandering thoughts.

Make your Answers after the Minister, not in a gobbling or careless manner, but with seriousness and reverence.

Frequent not houses of public resort on the Lord's Day: After Divine Service is over, spend the remainder of the

the Sabbath in reading godly books,
and recollecting what thou hast heard
at Church.

A PRAYER for a young Scholar.

OLORD God Almighty, from
whom cometh every good and
perfect Gift, I look up to Thee, be-
seeching Thee to direct, assist, and bless
all my endeavours after useful know-
ledge. Enlighten my understanding,
O Father of lights, preserve me from
error, and lead me into a right appre-
hension of all things; dispose me to be
diligent, in whatever business or pro-
fession thy good providence shall call
me to: Endue me with that humility
and soberness of mind, which Thou de-
lightest to reward. Bestow on me a
sound judgment, and an honest and
good heart, sincerely desirous to please
Thee; that I may be a comfort to my
friends,

friends, and a worthy member of
 Christ's Church. Enrich my mind
 with the Treasures of Thine inspired
 wisdom, contained in those holy Scrip-
 tures, which are able to make wise un-
 to Salvation. Let these be my rule
 and guide in passing through things
 temporal, that I may not fail to attain
 the things that are eternal, through
 the merits of my Lord and Saviour
 Jesus Christ. *Amen.*

T H E E N D.



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